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ABSTRACT

These conference proceedings summarize the information presented at a conference held in Finland between August 16 and August 21, 1982, devoted to the impact of adult education on the quality of life. Included in the report are summaries of the proceedings and discussions that took place during the conference. The following presentations are summarized: "What is the Quality of Life?" by Marja Jarvela-Hartikainen and Matti Sarmela; "Culture as a Factor Forming the Way of Life," by Rauni Turkia and Michael Moore; "Learning as a Way of Life," by Kaarina Suonio; "Peace as a Way of Life," by Helena Kekkonen; and "Alternative Ways of Life," by Hilkka Pietila. Summaries of the discussions follow each of the presentations. The results of seven group discussions on themes pertaining to adult education and the quality of life and recommendations emerging from the group discussions are also provided. Appended to the proceedings are a program agenda and a list of participants. (MN)

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THE QUALITY OF LIFE AND ADULT EDUCATION

- LEARNING AS A WAY OF LIFE
- PEACE AS A WAY OF LIFE
- ALTERNATIVE WAYS OF LIFE

MEETING IN FINLAND 1982 SEMINAR

MEETING IN FINLAND - 82

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T O T H E R E A D E R

This report is an attempt to communicate to you some of the main ideas presented at the international MEETING IN FINLAND-82 seminar. Another attempt, which is now available as an English version in programme exchange between television companies, is a television programme of 30 minutes made of the seminar and Helena Kekkonen's thoughts by the Finnish Broadcasting Company (Adult Education Section/Tarja Stranden JA 54 PL 10, 00241 Helsinki 24).

The week at Murikka, lectures, group reports, recommendations adopted, the common peace song written and learnt, and the evaluations received by the organizers of the seminar afterwards. all this has been a message telling that, more than any other question, these people from the East and West posed themselves the question of the Finnish poet Mika Waltari:

"From gates of heaven
the eyes of your unborn child,
your grandchildren
look at you
trustfully.
You are not alone,
those who have gone
and those to come
look at you
yearningly:
Are you the one
who will build the world
good and just,
peaceful for the children to live?"

Helsinki, October 20, 1982
Leena Fogelholm
Leena Fogelholm
Rapporteur

MEETING IN FINLAND - 82

Murikka Folk High School, August 16 - 21, 1982

F i n a l r e p o r t

INTRODUCTION

The fourteenth international MEETING IN FINLAND seminar arranged by the Association of Finnish Adult Education Organizations discussed the theme THE QUALITY OF LIFE AND ADULT EDUCATION this year. The 60 participants of the seminar from 15 countries represented in all 41 different organizations and institutions working in the field of adult education.

The participants heard in all 17 lectures analyzing the main subjects of discussion and disseminating information of educational experiences and systems in different countries. A great deal of time was spent in six groups discussing the theme of the seminar on the basis of the lectures. The programme also acquainted the participants with Finnish culture. The seminar adopted unanimously seven Recommendations to the International Council for Adult Education (see page 40).

O p e n i n g .

The conference was opened by Pekka S a l l i l a who represented the arranging organization. He discussed both the tradition of the seminar and its aims:

"Two principles are implemented year after year in the tradition of MEETING IN FINLAND:
first, to promote in the field of adult education dialogue between the East and West, on one hand, and North and South, on the other hand. We believe that a seminar arranged in Finland has good chances to be successful in this task. Another task associated with the MEETING IN FINLAND tradition is continuing discussion on the issues of peace education.

In the present world situation it is difficult to imagine a more valuable task for a seminar of adult educators than

searching for educational means to secure and strengthen conditions for peaceful development. In this connection it is worth recalling that the participants of the MEETING IN FINLAND - 81 seminar made the decision to set up an Adult Education and Peace Network to promote co-operation among adult educators in the field of peace education. I believe that the work of this seminar will give new ideas to the Network and hope that the Network will gain several new members through the contacts established during this conference.

The theme of this seminar is "the Quality of Life and Adult Education". The theme covers many topical questions which may be different in different countries; anyway ,for many reasons, it is important to study alternative ways of life. In all countries the discussion on the Quality of Life originates in the perception that a comprehensive change of thought is necessary if mankind wants to survive and turn the direction of its development towards lasting peace.

I hope that this international discussion of ours on the Quality of Life and Way of Life will reveal possibilities for outlining necessary alternatives and give new educational preparedness to each of us. I regard educational efforts to improve the Quality of Life as part of a larger entity - education promoting Human Rights and world peace."

In greetings of the Finnish Ministry of Education, International Council for Adult Education and the Soviet Znanie Society attention was also focused on peace issues:

Counsellor of Education Olavi A l k i o from the Finnish Ministry of Education said in his speech that only those whose basic living conditions have been secured can afford discussing qualitative questions and alternatives in life:"We here in the North should remember that there are far too many people in different parts of the world who do not have any possibilities to choose their Way of Life since they have to concentrate on the maintenance of life itself -in which they often fail. Since this is the case I am very happy to find among the sub-themes of the seminar the one that , from global perspective, is the only vital question in the Quality of Life discussion: the question of peace as a Way of Life."

On behalf of the International Council for Adult Education Piet D i j k s t r a expressed the hope that the work of the Adult Education and Peace Network functioning as a project of the Council would gain strength at the conference. As a representative of the Znanie Society Ivan M e l n i k o v wished the conference success despite the serious nature of questions under discussion.

P A R T O N E

WHAT IS THE QUALITY OF LIFE

The lecturers described the development of recent decades in the Way of Life of the industrialized world and threw some challenging questions concerning the future to be discussed in groups.

Researcher Marja J ä r v e l ä - H a r t i k a i n e n from the University of Tampere outlined the post-war development of the Way of Life in Finland on the basis of a research project having first generation industrial workers as its target group. The project defined the concept of the Way of Life as follows: "The Way of Life is the everyday process of human life including its conditions and aims. The conditions of the Way of Life are the objective framework that sets the limits to one's activity. The aims, in turn, represent the subjective starting-points for one's everyday activity." The dimensions of everyday activity of the target group were divided as follows:

1) Framework of the Way of Life

   1.1. mode of work - belonging to labour force
   1.2. means of living - way of earning one's livelihood
        standard of living
   1.3. state of health and health care
   1.4. marital state and housing; framework of family life

2) Time as a structuring factor in everyday life

   2.1. division of time between work and leisure
   2.2. "frequency" in the way to spend time
   2.3. division between "bound" and "non-bound" time

3) Perspective factors of the Way of Life

   3.1. growing consumption
   3.2. increasing education and cultural interest
   3.3. relation between man and his natural environment
   3.4. individual and community.

Marja Järvelä-Hartikainen presented some results of the project serving as an example of the direction of change in the Way of Life after the Second World War. Her results from Finland may reveal some general tendencies in industrialized world:

"After the Second World War growing consumption has been an essential perspective of the Way of Life. High consumption has led, among other things, to privatization of the Way of Life and to an increase of social competition and comparison.

Another important development perspective has been the rising level of education, particularly among younger generations. Increase of education has been associated with competition in the field of vocational training; the socio-moral influence of formal education has become indistinct, ideal ways of life it promotes have become increasingly abstract.

Man's relation to his natural environment has become distorted in the course of rapid urbanization and wide migration. Many old local communities have split and people have lost their social roots.

The present social development still seems to be based on further consumption and vocational preparedness. When, keeping in mind the trends described earlier, at the same time too little attention is paid to man's relation to his natural environment and to questions concerning community life, social development necessarily is to a great extent inbalanced. The importance of the two perspectives mentioned creates growing contradictions concerning the Way of Life. dividing social classes into new groups with conflicting interests; a mass of the newly empoverished starts to grow, which has no share of the 'normal' standard of living. Expressions of a Way of Life of an indifferent consumer who lives like waiting for 'the last days' are also to be found.

Those who are successful in social competition , in turn, have to take better care of their security and privileges.

The first condition for stopping inbalanced and contradictory development is that attention in social policy and critical evaluation of cultural phenomena is focused primarily on aspects of a 'softer', more natural and more collective Way of Life, i.e. on perspectives that are ecologically and socially vital but have been ignored during the last decades." (The Frame of Ways of Life in Finland, part II. The problem of perspectives. Unpublished)

Professor Matti S a r m e l a from the University of Helsinki outlined some challenging questions in his lecture discussing the effects of technological development on the Quality of Life:

"- Does man ever have any other possibility than to adapt himself to change, if he wants to remain in the ecological pyramid, if he wants to conquer his own box?

- Is talking about locally oriented, self-directed people just idle talk?

- Do local cultures have any position in the structures of modern society - is local culture just some sort of interest activity the masses are manipulated with?

- Do changes in production give rise to new demands and create new ecological winners, a new elite, which in the system to come will be at the top of the ecological pyramid?

- Do these people have anything more to do with local and national level orientation, with popular culture and the man in the street?

- Will there be born an increasingly hard society of automation where a certain group will become the elite, as has been the case in structural changes in the course of human history?

- Will a new computer individual be born the way a writing individual, a technocrat, was born as the art of writing was learnt and spread?

- What is the identity and way of thinking of this computer individual - is he a code-thinker of some sort reacting in a rapid way to the signals of the computer society, who thinks, speaks , writes in the programme language of a computer and creates code art, code music or video entertainment being in control of the computer systems that have penetrated all sectors of life?

If and when a computer society will be born, which in a meritocracy based on development culture and its mastery will inevitably happen, we should ask ourselves what kind of human being will be able to control his environment, adapt himself to it, have no identity crises, rootlessness, alienation in his life, have no problems in the brave new world, in a global culture where all is controlled from one centre only?"

Helena Kekkonen:
"What would be the relation of this new man to war and peace?"

Matti Sarmela:
The super culture would very much resemble an army; its institutions would copy the models of the army. Military technology is at the top of the development: it has been developed by war meritocrats to perfection."

Marja Järvelä-Hartikainen:
"These visions are terrifying; for me it is impossible to think that people would just passively adapt themselves to the development. A search for alternative solutions is going on but e.g. among the working youth it is impeded by the fear that one falls in social competition if one does not content oneself with the present conditions."

Murray Thomson:
"Protest and survival implies alienation (to a certain extent) from society. Have we the courage to find dispensing reality no matter whether it leads to this kind of alienation?"

Reijo Kauppila:
"On the other hand, we have to rely on the development represented by present technology but we must also ask ourselves whether the humanistic culture will survive, whether adult education has any real significance in this context."

Svyatoslav B e l z a from the Soviet Znanie Society commented on Matti Sarmela's ideas in his lecture given during discussion on LEARNING AS A WAY OF LIFE (see pp 14 - 23):
"In response to the talk of Professor Sarmela about the overpowering of human beings by technology in our time I would like to emphasize that the problems of the coming era are common to both socialist and capitalist countries and developing countries. We will all come to the level of technology, and must approach this situation from the viewpoint of all humanity. Professor Sarmela said that technological innovation will turn us all into less than people or sensitive humans. We must pay more attention to humanistic areas of culture. In considering the proud name we have chosen - homosapiens - we must live up to this name. It is incredible that we do what we do.

Speaking of homosapiens and homotechnicus, the role of humanistic education or moral education, we do not know which is more dangerous - formulas of physics or formulas of philosophers, word formulas in general. People believe in the power of the word - as expressed in the Bible ('In the beginning was the word') or Goethe's Faust ('In the beginning was the deed'). In writers', teachers', lecturers' work every word has a great power and energy of human spirit. This energy

must serve prosperity, social progress and human happiness... We educators are no heads of state or presidents but we have power nonetheless. The aim of education is to help the human beings become more perfect, to help the relations between them become more perfect; we must help them towards happiness. This is not only a truth but truism as well. A great English writer has written: 'There comes a time when we must repeat truisms'. I believe the time has come. We must remember the old, wise truths but also be ready to question them when they tell you, like the old Latin phrase,that you should prepare for war if you want peace. To prepare humanity,which is tired of wars, for peace is the task of adult educators,"

P A R T T W O

CULTURE AS A FACTOR FORMING THE WAY OF LIFE

The theme Culture and the Way of Life was discussed by two lecturers: Counsellor of Development Co-operation Rauni Turkia from the Finnish Ministry for Foreign Affairs and Michael Moore, a university teacher with wide experience in adult education in the developing countries.

Rauni T u r k i a's main idea was that mankind should find a moral equivalent for war. People, cultures, societies are competing with each other and in the newest cultures this competition has got the form of war. There exists friction between people and cultures and it is regarded as a negative phenomenon. Engineers are capable of putting friction to work, tc create energy. Our problem is how to put friction between people and cultures to constructive, creative work. Cultures, as well as people, have the capacity to change , but only on their own terms, said Raini Turkia.

Ours is a period of wide cultural exchange: all borrow from the others and the utilization of technology is posing many problems since the white man's technology is flowing to all parts of the world. Technology should be utilized, but in an adequate manner. Today there are forms of utilization of

technology,in many countries, which promote culture everywhere. Self-reliance and a clear experience of its own identity help a culture decide what to borrow and what not. Unfortunately,it is very often so that the Way of Life of a culture in reality attacks another culture. If,for example,we Finns compel our foreign guests to come with us to our s a u n a , i.e. to wash themselves naked with us, we are prisoners of our own culture unable to realize that it can be a real shock e.g. for someone coming from the Arab countries.

People tend to experience as real life only their private life, i.e. what happens to me, you, our family etc. In interaction between different cultures there shoud always be something preceding tasks to be carried out together: there should be time enough to m e e t another person and his culture f i r s t . Mankind is one big family all should take place in this family circle, said Rauni Turkia.

Michael M o o r e made in his lecture first two basic questions:

"1) What are the characteristics of the healthy human? - or what is the healthy human culture? For these should be promoted by adult educators.

2) What kind of adult education is most likely to promote these characteristics?"

"We who are students of adult education are interested in the nature of learning in adulthood. In studies of what adults learn and why. In the various ways of planning learning and in teaching and in evaluating learning and in the social and personal effects of education of adults. On this we will all agree. We will not agree about the details though. There is no one accepted explanation of how adults learn, nor how they should best be taught. There is disagreement about what changes of knowledge, skill, or attitudes we educators of adults OUGHT to attempt. We take these questions of content even more seriously than questions of method because when we decide to bring about changes in knowledge, skill or attitudes, we are choosing to INTERVENE in the lives of other adults, and we know the effects of such intervention are seldom limited to the changes we planned, but have wide-reaching effects on a learner's personal, family and social life. Therefore how

we answer the question 'how can adult education improve the Quality of Life?' will depend on our view of how adults learn, our view of motivation, our view of how best to achieve learning, and our view of what is a good Quality of Life and therefore what ought to be taught."

On the basis of his experiences as an educator Michael Moore distinguished between two approaches: the technological and the humanistic one:
"By the technological approach to adult education I mean those forms of adult education based on the assumption that educators have possession of knowledge or skills which should be communicated to people who don't have them. Teaching is a didactic process, a process of telling, or showing, or presenting the body of knowledge." In his work in Africa Michael Moore found after several years of this kind of education that it was generally ineffective:
"It changed a few people; most people resisted changes coming from outside their own culture. The official response was to blame the backwardness of the people, and to call for more and better means of communication - for more educators, for more training, for more technology.
This was a significant learning process for me. I gradually began to understand that it was the adult education approach which was wrong, and that there was a better way. The approach I developed - and since taught at the Coady International Institute in Canada and elsewhere - reverses the assumptions, the roles and procedures of teachers and learners, and in particular it looks within a culture for the objectives of education, seeking not to change the culture to meet external requirements but to support the growth and development of the culture to achieve its own purposes."

"Where the technologists regard the community as passive, inert, something to be acted upon and changed, we approach it as a live and active and trustworthy organism, directing its own life, capable of wise choice and control....The humanists believe each society - each community - each person has the potential of its own growth within itself...The important belief underlying the humanistic approach is that man,and his culture,are essentially healthy...All people, unless corrupted, or mained, or sick, will seek out Truth - in different ways in different cultures. Similarly they seek Goodness, Beauty, Wholeness, Understanding, Perfection, Completion, Justice, Order, Simplicity, Happiness. Before a person can attend to these higher needs - what Maslow calls meta-needs - he must have his basic needs satisfied. They are the need for food and drink, reproduction, safety and shelter, love and esteem."

"A healthy society is one in which such needs are satisfied and in which structures and organizations promote the pursuit of the meta-needs. A healthy society is one which is characterized by self-actualisation."

Michael Moore said, anyhow, that though the basic needs in African society seemed inadequate to external educators and experts, they appeared to the people themselves to be sufficient. "I have considerable evidence that the conditions we would consider intolerable, were in fact considered very satisfactory by the people who had known no differently. ...These people...though materially poor, seemed more happy, more whole, to have more personal and community integrity than materially rich people in Northern America and Europe...Perhaps we were dealing with a culture in a comparatively advanced stage of self-actualisation - a psychologically healthy society which we mistakenly attempted to change to be successful in OUR ways while we ought to have made the effort to ascertain the nature of its own development, and to have contributed, if we could, to its own cultural growth.

Humanistic education begins with the belief that the self-actualising society contains within itself the potential for its own growth, the capacity for determining the direction of growth, and the resources for achieving growth. And as long as external forces permit, societies, like people, will grow in a healthy and life enhancing direction. Therefore the method (in educational work) begins with an attempt by the educator to ascertain the direction of growth - to find the need, basic or meta-need, which is of current importance to the society he is working in. The humanistic approach rests on a phenomenological theory, i.e. reality is as perceived by the people of the society the educator is working with - and to be successful he must enter the perspective of that culture.

In practice the educator must give up the idea of 'teaching', and become a servant, a helper of the self-actualising society. He has to give up any attempt to direct or control, but instead be a collaborator. He becomes important as a specialist in a PROCESS of self-exploration, needs assessment, planning, of finding and using resources - but his role is to advise the people who have to carry out these activities for themselves. He helps them examine the elements in their present condition - economic, social, political, cultural, family, personal - and to decide which areas are unsatisfactory and need change - or are satisfactpry and need further development." Michael Moore considers the need for a humanistic approach to adult education universal.

DREAM OF THE BLACK MOTHER

"Black mother
rocks her son
and in her black head
covered with black hair
she keeps marvellous dreams

Black mother rocks her son
and forgets that the rearth
has dried up the maize
that yesterday the groundnuts
were finished.

She dreams of marvellous worlds
where her son would go to school
to school where men study.

- - -

Black mother rocks her son
and listening the voice from afar
brought by the wind
she dreams of marvellous worlds,
marvellous worlds
where her son would be able to live."

(From a poem by Kalungano in cultural programme of the seminar)

Program Specialist Heimo M ä n t y n e n represented Unesco in the seminar. He brought to discussion a new, critical dimension in his lecture titled

Reflections on Adult Education and Quality of Life in Developing Countries

"When reflecting on the concept of the Quality of Life and adult education, and especially on the interaction between the two, one is likely to conclude that the former can and should be promoted by the latter meaning that adult education, if it wants to be recognized as a societally meaningful activity, should directly or indirectly result in the improvement of the Quality of Life of the society as well as people living in it. However, due to the indifferentiated definition of that Quality of Life, no universally valid definition is presently available, it has become difficult to identify that causal relationship between the two.

Undoubtedly, there is a relationship but the question is whether and to what extent it is causal: does one cause the other? If it does, which causes which? Normally, we think one-dimensionally and more specifically: adult education, ideally of course, causes a higher Quality of Life. This, however, may be true only as far as the minority of the world's population is concerned. The majority, i.e. those living in developing countries under the poor circumstances, not only face difficulties in promoting their lives by means of adult education but even fail to understand the concept of the Quality of Life altogether. The concept appears to be a product of the developed world where a certain basic Quality of Life is always there which by means of adult education can be promoted. In developing countries the concept which frequently comes closer to their real situation is not the Quality but the Q u a n t i t y of Life meaning that most energy is exhausted in efforts to survive. If certain skills are to be learnt, then they are 'survival skills'.

Another illusion connected with the Quality of Life is the thought that education is a social ladder for large masses of people in the developing countries. Undoubtedly, it is a ladder for quite a number of people in developed countries and also for some groups of people in developing countries but as a general solution to promote the Quality of Life it is less useful. Even if it serves as a ladder, there frequently is no place to climb to - a ladder leading nowhere. In short, the mechanism of education leading to social welfare works but only under certain circumstances and these circumstances are available mostly in developed countries. It goes for education in both developed and developing countries that if one wants to succeed in the educational system, he or she has to be relatively well-educated already. In spite of considerable progress already made in absolute figures in developing countries, the situation continues to be alarming. Fast population growth connected with the inadequate capacity of formal education to cope with that growth adds one more problem. The result is frequently a large-scale failure.

Educationists used to think that there are only student failures, and in this light efforts were made to look into the problem: why are students not learning what they were expected to learn? Various reasons were discovered and recommendations made to alleviate them. Since the situation did not seem to improve, it was thought that the curriculum has failed. Again, the content and methods were reviewed and recommendations made to improve the situation, which did not much improve. Then, the teachers must have failed; but measures taken to improve teacher training did not seem to improve the overall situation. Some educationists concluded that the school itself is a failure and suggested not only to restruct the school but to abolish it altogether.

Also these 'de-schoolers' gained a lot of support, most educationists continued to believe in the formal school as a suitable but relatively inefficient institution. They continued to search for reasons for failures and discovered the parents, it has turned out to be difficult to find anybody or anything else to blame for scholastic failures.

It might be more useful to turn the whole concept of failure upside down and consider all these failures as successes, and formulate a rather non-conventional question: why are we in education so incredibly successful - in f a i l i n g ? Now we are better equipped to find the real reasons. A major reason is that we have been in educational planning very successful: we have managed to create systems which can only fail. The educational systems in numerous cases have been designed to fail, and thus the planning process has been successful. We have constucted educational systems in such a way that in order to succeed in them you have to be well-educated already before you enter the system. This

goes for adult education systems in developed countries as well where most participants are those actually in least need of it. Here we are creating systems for which we are looking for clients - not the other way around which would make more sense.

In developing countries many other problems contribute to the inadequate performance of educational institutions. Numbers of young people leave the primary school after six years of schooling - still illiterate or semi-illiterate. The reasons are not difficult to identify because the whole cycle of primary school of six years is also an illusion. If we count that a student spends weekly 30 - 32 hours in school and then count the amount of time not spent in school including evenings, weekends, holidays, etc., we can conclude that after having finished six years of primary school, out of this time the student has spent five years and three months at home and only nine months in school. When we add to this that the quality of teaching is frequently poor in overcrowded classrooms with inadequate learning materials, one is bound to consider failure as a 'normal' phenomenon.

With all probability, however, the main reason for all this is, and it is here that we can close the circle, the low Quality of Life or its absence altogether. The critical point continues to be the home situation where in so many cases illiteracy, unemployment, lacking hygiene, inadequate nutrition, illnesses, etc. are the most common indicators. Yet, we say that adult education should contribute to the Quality of Life. How can it do it when not even the basic conditions for the take-off point of adult education are provided. It is here that we have to turn our thinking upside down: the Quality of Life should contribute to adult education first before it can become vice versa. It is not enough to provide access to education, one has to provide also conditions for success as well. Otherwise the claim to the right of education for all remains an empty phrase. A minimum essential Quality of Life is a p r e - conditions for any education because with an empty stomach and sick body one can learn nothing except more suffering."

P A R T T H R E E

LEARNING AS A WAY OF LIFE

The Finnish Minister of Culture and Science Kaarina S u o n i o underlined in her lecture On the Significance of Learning" the importance of education as a contributor to positive social development and, on the other hand, she discussed those factors in the field of education that have been and are obstacles to the utilization of education as an agent of change. In accordance with the views presented in the Report No limits to learning (for the Club of Rome Botkin-Elmandjra-Malitza. 1979) on the present situation in education Kaarina Suonio stated that in regard to the future of mankind a shift from the application of m a i n t e n a n c e learning to that of i n n o v a t i v e learning is now absolutely necessary in the pedagogical practice; a principal notion in innovative learning would be respect for human dignity.

Kaarina Suonio presented the view that the school fears values almost hysterically despite the fact that a lack of values creates an obstacle to gaining experience and participating in decision-making, as well as to influencing one's future. However, it would be important that education would bring people in contact with an area of thinking that values represent. People's capacity of thinking in terms of values would thus be developed. Kaarina Suonio referred to a statement of a Finnish brain physiologist, Matti Bergström, that education in Western societies produces "value invalids" and suggested a brave requiring for value-oriented content in children's education.

In her analysis of the present state of education Minister Suonio also referred to the exaggerated emphasis on the intellectual aspects and the competition orientation in formal education, as well as to the danger that the utilization of technical media is given too high a priority in instruction:

"..the educational system is criticized of an excessive emphasis on intellectual aspects in instruction and of too little regard to subjects associated with arts and various skills. I do not know how wide-spread this problem is in the developed countries, but at least here in Finland it can clearly be seen that information from the past accumulates all the time in such amounts that it compresses and finally drops out subjects that would develop creative abilities and provide a wider cultural perspective...Anyway, an increase of these subjects is naturally also a principal goal in regard to the application of innovative learning.

The educational system is also accused of excessive favouring of competition among pupils. Individual competition is certainly very harmful,particularly because every winner always implies several losers. The harder the competition, the more difficult the motivation, the more one-sided the evaluation of a pupil and the more frustrating the school becomes for a large proportion of pupils.

On the contrary, however, competition with oneself is surely a good and useful method of learning...Group competition is also applicable to learning; it develops mutual solidarity and willingness to help one another among the members of a group as well as teaches the utilization of the dynamics within a group. Many of you may perhaps remember a book by U. Bronfenbrenner Two worlds of childhood: U.S. and USSR , a book which presents a comparison between the educational systems in socialist and capitalist countries. A minimum amount of individual competition and purposive utilization of group competition in the educational systems of the socialist countries are particularly features that gained Bronfenbrenner's full appreciation. "

According to Kaarina Suonio excessive application of technology in instruction creates a new threat to the educational system: "When we think how cheap and infatigable a machine is, as compared with a human being, there is an impending threat that an ever larger part of instruction will be delivered by technical means. As educators you understand what it would mean in regard to the content of education and an actual educational situation. It is a danger that has to be seen very consciously. Technology can be a useful aid, but its advance should quite heavily be slowed down when it no longer remains an aid only but tends to replace a human contribution."

Kaarina Suomio regards the criticism of the present educational systems quite justified; it should be taken seriously as a challenge for a reform. Education should aim at an overall development of the learners' personalities

providing them with means to conscious mastering of their future. Kaarina Suonio holds the view that the internal development of the educational system has in fact already begun:

"The field of adult education, in particular, contains several hope-raising aspects: openings towards new directions and creative experimentations. The most important hope-raising factor is the indefinite human capacity of and great willingness for learning - if these qualities have not been suppressed. Many examples prove how people learn after their active teaching has been stopped, how quite a new way of seeing things, ability of perception and active participation develop in adult age even under most difficult circumstances. I only want to mention here the name of Paolo Freire, whose ideas have become familiar to me through Helena Kekkonen - I have had the opportunity to follow Helena's successful application of Freire's ideas and pedagogical methods in Finland, e.g. among prisoners. I think that it was something very similar that the Nicaraguan Minister of Culture, Ernesto Cardenal, did in Solentiname, when 13 years ago he established there a kind of religious educational centre; strong social consciousness also developed there, which was an essential factor in the liberation of the Nicaraguan people.

I have tried to think which way this perception- and action-oriented educational process ought to take place: whether it ought to originate near, in the sphere of people's own lives as Freire shows, or is it so that in some cases it would start more easily from far away, creating sensitivity that teaches people to see similar interdependences and problems in their own environment, which, in turn, develops the consciousness of individual responsibility on local and community level. I think that both approaches are applicable.

In a country like mine, where things seem to be all right and people are quite accustomed to deep-rooted patterns of thought, which are characterized by considerable uniformity, many examples

can be given in which a fairly distant thing has initiated a completely new way of thinking and new action. This then becomes a road leading to sensitivity of seeing many things in a new way, including those in one's own neighbourhood. Peace movements have plaid the part of such a stimulator, or activities against racial discrimination in countries where no apparent manifestation of such discrimination can be shown, or the prevalent injustice between the rich and poor nations in the world,etc. A thing like this, which has had a strong influence on one's consciousness, may have been a door through which a new kind of interest has been raised; active learning knowing no limits in regart to age has begun. Thus, I think that both starting from one's own life advancing further away and starting from far away proceeding towards one's neighbourhood it is possible to find a way of innovative learning; most important is that the door i s found and opened."

Referring to the Report of the Club of Rome No limits to learning discussed by her in the beginning of her lecture Kaarina Suonio presented the view that,in the world-wide perspective, the principal obstacles to the implementation of the principles of innovative learning are created by the uneven distribution and misuse of power and resources, along with stereotype mass communication, which is based on the utilization of multinational materials. She also regarded monotonous work as a great obstacle to innovative learning:

> "The fragmentation of work has gone ever further; it tends to make people work like machines and frequently these attempts have been quite successful. Naturally this suppresses in a human being the abilities that are the most valuable of his qualities. It is also a passivating factor: after eight hours of daily work, competing with the pace of a machine, when one has been forced to stifle one's thoughts in order to avoid confusion with the pace, it is difficult to adopt suddenly the role of an active, conscious, participating member of society. Some people do succeed in this but it is too much required and, therefore, more attention should be paid to the internal development of working life.
>
> There is much discussion on the democratization of working life when, on the other hand, the employees have been deprived of

> even the most primitive right to self-determination when they are not often able to decide how to move their hands or eyes in the work process.

The elimination of illiteracy, including the so called functional illiteracy, is the most important task of education in a world-wide perspective. According to a Swedish investigation a remarkable share of the Swedish population were so to speak politically disadvantaged: when encountering problematic situations in their lives these people were incapable of solving them. They found it too difficult to fill in forms that are required when one wants to give a notice of something, express one's protest, apply for something,etc. They did not know,either,where to find help in their problems.

Similar helplessness in various situations of the complex society is incredibly common. Technically people know how to read, they are not necessarily disadvantaged in any other respects either, but politically they are disadvantaged because they are not masters of their lives and it is clear that as politically disadvantaged they are not able to exercise their influence on things.

Furthermore, it is essential to increase educational recruitment among those groups that are most ignored today, and I am glad that the Report of the Club of Rome mentions women in this context. An old Indian proverb says: 'If you want to change the world, wake up the woman; when a woman moves the home, village and the whole world are on the move'. It is very important to remember this in a world-wide strategy of education. " Finally Kaarina Suonio underlined the contribution of a teacher to an educational process;"a reform of the present educational system is not initiated by the politicians. Persons, whose profession is teaching, are , in the final analysis, the key agents of a reform. If a teacher is given the necessary framework and possibilities to put his personality as a whole to his work, there is no work that is more important and more inspiring than teaching."

Justin Vitiello:

"American Indians think that education in Western world is dishonest:serves the status quo."

Kaarina Suonio:

"Therefore the teachers must change the system, they must revolt."

Michael Moore:

"We may have lost the battle against o l d mass media; we must be careful not to lose the battle against the n e w ones. There is a danger of an increasing dependence on teaching machines."

Paz Buttedahl in her evening lecture on fear of technology: "Technology should be demystified. Technology is an expression of culture and has values attached to it. We have to understand it in terms of its cultural implications."

The next lecturer, Ivan M e l n i k o v, who represented the Soviet Znanie Society, agreed with Minister Kaarina Suonio in questions concerning the dangers associated with the utilization of technology and the role of teachers in a reform of education. In his own presentation Ivan Melnikov concentrated on describing the Soviet system of adult education and discussed the carrying out of peace education in his country as well. The Soviet Constitution states that peace and the significance of understanding between different peoples are issues that have to be taken up in all educational activities in the Soviet Union. Education for peace is thus no separate learning subject but rather an integral part of all activities in the field of education and diffusion of knowledge, Ivan Melnikov said.

In education and information dissemination efforts are made to find and apply the newest domestic and foreign methods which are developed by scietists. The utilization of these methods then also serves the implementation of the guiding principles of peace education, stated Ivan Melnikov and discussed in more detail - as an example of the methodical principles applied in his country - the theory of living conscientization.

According to this theory, a learning process should always start from a "touch" , a contact with certain real phenomena and facts which is transmitted by human senses. In this context the term "perceive" is understood as a very broad concept and an aim is to make human senses work with a maximum capacity. In his own environment an individual sees, hears, touches and becomes aware of things. For this reason, education is particularly in its

first phase based on concrete experience. Thus e.g. a lecturer must be capable of making his listeners perceive with open senses in order to experience conscientization. As teaching aids can here be used for example pictures and other materials for observation and - with due consideration - technical information media.

The second phase in the theory - the one that follows the initiation of learning based on concrete experience - is the phase of abstract thinking. The second phase can be reached only with the help of conceptions created by living conscientization. All information we receive always contains abstract concepts that must acquire a verbal expression and which the learners must adopt. Abstract thinking is in fact intellectual activity the purpose of which is to analyze factual information gained - comparing facts with each other and combining them.

The third, practical phase of the theory of living conscientization leads to reconcretization and to an acquaintance with new circumstances and phenomena. The educand is helped to realize the practical implications and significance of what he has learnt. In all education the principle of concretization is one of the main principles of learning; at the same time, securing the emotional development of the learners is an important goal pursued, said Ivan Melnikov who also emphasized the significance of active feedback coming from the learners. Combining theory and practice is possible only in concrete activity; practice provides the material. The introduction

The introduction to the Soviet system of adult education accompanying these considerations described the system as an integral part of the cultural revolution in the Soviet Union whose basic aims have been to eliminate illiteracy, raise the general level of education and make the Soviet citizens acquainted with the cultures of other nations.

Experiences from the East and West

In all five lecturers representing the East and West discussed the theme of August 18th LEARNING AS A WAY OF LIFE in light of their experiences. The concept of lifelong/permanent education was dealt with by Professor John Niemi from Northern Illinois University and by Dr Werner Engfer from the URANIA Society, the national adult education association of the German Democratic Republic:

"Perhaps the greatest barrier to an appreciation of learning as a Way of Life is the tendency among adults to confuse learning with schooling and to reject both", said Professor John N i e m i from the U.S.A. "The rejection springs from the anxieties they have built up as a result of unfortunate experiences during their early years of school. Not only have many adults tasted failure, but their memories center largely on authoritarian teachers using a one-way communication process. Freire describes this process as the 'banking' theory of learning, whereby educators perceive their task as that of dispensing information, which they consider true Knowledge, to passive students (Freire, P. Pedagogy of the oppressed, 1971).

> The dull conformity implied here is roundly condemned in the Unesco study Learning to be (Faure, E. et al. 1972): 'Any system according educational services to a passive population and any reform which fails to arouse active personal participation among the mass of learners can achieve at best only marginal success.'

Gardner views active participation by an individual as a means of engaging in a kind of self-renewal, with the ultimate goal of the educational system being to shift to him the burden of pursuing his own education (Gardner, J.W. Self-Renewal. 1963).

The need to strengthen the idea that learning is a Way of Life seems obvious as we view the rapid technological changes that have affected our Quality of Life. Toffler in his book Future Shock (1971) hinted that these changes may bring about a state of mind. Its negative aspects emerge in Ellul's pessimistic warning (Ellul, J. The technological society. 1967):

'We have completed our examination of the monolithic technical world that is coming to be. It is vanity to pretend it can be checked or guided. Indeed, the human race is beginning confusedly to understand at last that it is living in a new and unfamiliar universe. The new order was meant to be a buffer between man and nature. Unfortunately, it has evolved autonomously in such a way that man has lost all contact with his natural framework and has to do only with the organized technical intermediacy which sustains relations both with the world of life and the world of brute matter. Enclosed within this artifical creation, man finds that there is 'no exit', that he cannot pierce the shell of technology to find again the ancient milieu to which he was adapted for hundreds of thousands of years.'

There are no easy solutions to the dilemma that has been described. However, it is clear that if people are to cope with new forces and new demands, they must understand these phenomena and their effects on mankind; they must address themselves rationally to problems about which decisions must be made; and they must perceive and interpret their roles as responsible citizens. These tasks require us to abandon the old idea of terminal education -- or education that is 'completed' in early adult life -- and to embrace the concept of lifelong learning. This concept appears in different forms in many countries: in Sweden as 'recurrent education'; in Finland and the continent of Europe as 'lifelong education'; in France as 'education permanente'; and in America as 'lifelong learning'. The extent to which an increasingly older population will adapt to this concept and pursue learning throughout the life span will depend, of course, upon individual attitudes, needs and values."

Dr Werner E n g f e r presented in his lecture <u>four theses concerning the conditions and prerequisites for permanent education</u> and discussed the practical organization of permanent education in the German Democratic Republic. The theses were:

<u>1. thesis</u>

"If permanent education aims at promoting an overall development of personality and self-actualization it has to be structured s y s t e m a t i c a l l y and implemented within a u n i f o r m system and, above all, it must not contain possibilities of a dead end as regards individual advance in education. It

has to be open to continuous development and supplementing according to individual and social interests.

2. thesis

An educational system has to be structured so that on all levels the potentials of personality development in each age are utilized and that it does not only enable an advance to a higher level but also encourages to it.

It is essential to bear in mind that childhood and youth are a period when the basis and possibilities for dynamic development and its continuation are created but, on the other hand, also a period when it is determined whether the human resources are allowed to develop or whether they become repressed. It is a period when the need for lifelong learning and personality development starts to grow.

3. thesis

Close integration between general education and real life is a criterion of the development of a need for permanent education.

4. thesis

Sufficiently early and differentiated development and promotion of individual talents, interests and abilities of a l l people - not only of an elite - in conformity with the requirements of society is a further condition for permanent education, education that benefits both an individual and society."

Dr Engfer stressed that learning as a lifelong task and need is not only either a pedagogical-theoretical or pedagogical-practical question of occupational nature but - like all educational issues - it is to a great extent a question of high social determination. There is an intrinsic relation between the development of educational institutions and social development, stated Dr Engfer. He further underlined the significance of moral, cultural-aesthetic and thus also emotional education in the creation of an active attitude towards life.

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Heinz-Hermann Meyer,
a young representative of adult educators of the GFR to his old colleague from the GDR one evening in one of inofficial, warm discussions:

"Werner, let me carry part of your burden but, at the same time, let me share the responsibility with you."

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P A R T F O U R

PEACE AS A WAY OF LIFE

The theme "Peace is a Way of Life was discussed by Helena Kekkonen, Secretary-General of the Association of Finnish Adult Education Organizations. Tünde Hidy in turn told in her lecture about peace education in Hungary. She represented the Hungarian adult education association TIT.

Helena K e k k o n e n dealt with her theme on the basis of seven theses. "Throughout its history mankind has been dreaming about lasting peace and, however, it is today further away from the fulfilment of this dream than ever before", Helena Kekkonen said. "Through nuclear weapons mankind has become capable of destroying itself tens of times and still over half a million scientists and technicians use their expertise exclusively for the development of new arms. It seems that the world has arrived at a situation in which mankind no longer really comprehends and controls the development of arms technology. If mankind would have understood, as the bombs were dropped in Hiroshima and Nagasaki, that it now possesses stockpiles of nuclear weapons equivalent to a million Hiroshima bombs it would certainly have done all in its power to prevent that kind of development.

I believe that our conception of security and defence serve only violence culture and the interests of those who profit by the continuing arms race. We should admit that we are living a period of d e c l i n e o f h u m a n i t y and prepare ourselves for common work to change the course of world development. As Seam MacBride has said, we need a Revolution of Thinking. We need moral preparedness to turn the resources serving violence culture now to the elimination of hunger from the earth. I believe education can be a major instrument in work for change if it is consciously utilized as such."

Helena Kekkonen supported her views with the following theses associated with the contribution education can make to peace:

" 1. EDUCATION IS PARTLY TO BLAME FOR THE WORLD SITUATION OF TODAY

The decline of humanity is reality both on collective and on individual level. It is painful to be a mother these days when thousands of children die with no reason at all in military actions and millions of hunger and malnutrition. As the Report No limits to learning (referred to by Minister Kaarina Suonio earlier) states,the educational systems have been a factor making people conform to existing circumstances in the world rather than activating them to anticipate their future and search for problem solutions. Against this background it should be stressed that promoting peace has in fact been internationally defined as one of the main goals of education (Unesco Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms. 1974; Unesco Recommendation on the Development of Adult Education, 1976).

The implementation of the principles expressed in these international agreements has, however, not proceeded very far. Despite the fact that the school is 'officially' calue-free in the Western world,it serves in fact the competition ideology (cf. Kaarina Suonio's presentation). Adult education works as part of this seemingly value-free system of education irrespective of the internationally adopted principles it should follow.

2. THE QUALITY OF KNOWLEDGE OF OUR INFORMATION SOCIETY HAS TO BE CHANGED

No consistent world view can be created with the help of information received by an individual in our type of societies. Our knowledge is scattered and incoherent; the school does not pay sufficiently much attention to analysis and searching for cause-effect relations. The same applies to mass media. Peace education, in turn, should disseminate broadly-based information aiming at breaking the vicious circle of individual resignation and passivity in questions of war and peace. All knowledge should promote global orientation and the basis for peace education should be the definition of peace as an absence of direct and indirect, i.e. structural violence. A world view should, thus, be built, with the help of information, on consciousness of the interrelationship between peace and justice.

Our knowledge is also biased: it has been found out that in Finland about 80 % of the flow of information comes from Western news agencies. As peace educators we should actively promote the implementation of the principles of the New International Information Order advocating a.o. equality in communication. The only bias we should promote as educators is the one of the peace researchers; we should do all in our power to popularize the findings of peace research.

Furthermore, expert knowledge is overvalued. The man in the street should be liberated to rely on his own rational thinking. Since in our society the message often does not go through to people in its present form the following thesis is also true:

3. PREJUDICES BETWEEN NATIONS AND EXISTING FEAR ARE OBSTACLES TO PEACE

One of the most powerful instruments in work to remove this fear with the help of education is a r t . I think that it should, in all education, break the dominance of purely verbal information. Peacefully oriented art can serve the emergence of mutual understanding and confidence by facilitating e m p a t h i c l e a r n i n g (personal experiences in the utilization of arts in peace education under the sixth thesis).

4. MAN IS PEACEDUCABLE THROUGH CONSCIOUS EDUCATIONAL WORK CREATING AN OPPORTUNITY FOR INDIVIDUAL GROWTH

Among others Kirsti Lagerspetz, a Finnish professor and aggression researcher, emphasizes that man is inherently not aggressive; aggression is a product of environmental and educational influences. Education can create in man properties facilitating the emergence of wars, such as obedience, suggestibility, fear of punishments, desire for economic profit, etc, states Kirsti Lagerspetz (Lagerspetz, K. Are wars caused by human aggression? in Adult Education in Finland 1/1982).

People can, however, also be prepared to peace by educating them to critical , independent thinking based on conscious commitment to moral values. Peace education is largely m o r a l e d u c a t i o n . Neutrality in education is neither pedagogically nor socially justifiable.

The main values should be:
respect for human dignity,
global solidarity,
common responsibility.

These three basic values advocated e.g. by Unesco can, when internalized, produce c i v i l c o u r a g e which we now need more than anything else. As creator of civil courage the values mobilize, counteract passivity and resignation in questions of war and peace.

5. EDUCATION TOWARDS EQUALITY IS AN INTEGRAL PART OF PEACE EDUCATION

Our societies are still today based on 'the culture of men' and 'culture of women'. This is part of an educational tradition of thousands of years, according to which men are expected and allowed to behave in a more aggressive way than women who are expected to passively protect life. Peace education is also education preparing men and women a s e q u a l s to eliminate the threat of annihilation from the earth and to build a new, peacefully oriented culture.

6. DEVELOPMENT CO-OPERATION IS PART OF PEACE EDUCATION

Peaceful development implies the elimination of structural violence; thus training people to world-wide solidarity and experience of common responsibility becomes an extremely important part of peace education. This training can best in adult education take place as development co-operation carried out in connection with educational activities, as their integral part.

Arts can here be utilized effectively as creator of empathy and source of information. My own organization is carrying out a project of development co-operation undertaken in co-operation with the Finnish Ministry for Foreign Affairs . This SEMBE PROJECT disseminates information of Tanzania as an example of the developing countries and, at the same time, gives the adults an opportunity to raise funds for two Tanzanian villages. The most important information is given through a film called "Voices from Tanzania" made mostly in those two villages for which funds are raised. The film has been shown together with other films dealing with peace more directly and the results - e.g. in the form of spontaneous activation of the learners - have been so promising that I believe quite firmly that this kind of small-scale development co-operation can be a first step towards the achievement of the New International Economic Order. Most important here - as in all our efforts to counteract structural violence with the help of education - is that we l e t p e o p l e l i v i n g i n t h e d e v e l o p i n g c o u n t r i e s s p e a k .

7. PEOPLE MUST BE TRAINED FOR PEACE - TO RESORT TO NON-VIOLENT ACTION

"A boy pretended to shoot
his mate with a toy gun,
He pressed his hand
on a make-believe would
just like in the movies
and fell on the ground
pretending to be a soldier
completely dead.

Then a girl ran near
pretending to be
the mother of the dead man,
and she cried and cried -
quite seriously,
not pretending at all,
tears ran and ran,
really ran on her cheeks.

And every tear was a lense
a magnifying glass
through which one could see
every real gun
every real war
every real man
who died and died and died
at some time.

And the girl cried so
that the boys knew
nothing any longer,
neither for fun nor seriously."

(Paul-Eerik Rummo)

Education should create consciousness of the fact that we are living in a violence culture in which decisions are based on the use of violence as a means of solving problems. Educational systems favouring individual competition and performance orientation should be replaced by collective training to use negotiations, compromises and non-violent action in decision-making and mutual relations and by moral education creating the necessary value base for the carrying out of our most important task which is to build up a new peace culture. Working as an educator for peace is to live peace and therefore it gives an individual a deep moral content for the whole life - no matter how long it will take to achieve lasting peace."

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Ingrid Ellinghaus:

"When men say that women should promote peace it means: promote peace rather than your emancipation, rather than the elimination of structural violence; it means that peace is not important.

But when you say that women should promote peace it is a message differing from the one of our Government."

Siegbert Janko:

"A prejudice in my country is that 200 million people in the East want war and 200 million in the West peace."

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In further discussion following the lecture given by Helena Kekkonen attention was focused on the need to establish peace academies in different countries and for supporting the work of peace research. It was also hoped that adult educators would, in an adequate way, meet the challenges posed by the global World Disarmament Campaign launched by the United Nations Second Special Session on Disarmament.

Tünde H i d y from Hungary stressed in her lecture the significance of direct contacts between different nations as a factor removing existing prejudices. The recognition of this fact is reflected in the activities of the Hungarian TIT, Society for the Dissemination of Sciences, for example so that the organization is exercising most extensive teaching activities of foreign languages outside the school system. In all 23 Summer Universities , important international meeting places for representatives of different countries, are among the main seats of peace education as well.

Tünde Hidy also pondered upon the relationship between peace and the Way of Life: "I think that the Way of Life of an individual determines the purpose of his life and the way in which he adapts himself to his environment so that his circumstances correspond to his needs. An individual creates his circumstances by arranging his needs in order of priority after which he makes his plans concerning the satisfaction of his needs. In this context peace is not only an aspect of the Quality of Life but one of the basic requirements for human life. I am not saying that an individual is not living - in the biological and physical sense - during a war. There are many examples of the fact that man can become accustomed to war. In such a case we, however, can no longer speak of a Quality of Life. We should, rather, speak of the maintenance of life.

Since peace is one of the basic requirements for human life it is extremely important to attach peace orientation to education. This is, however, a difficult task. Why? One of the reasons is that our youth considers peace a self-evident fact; in our daily work we all often forget that peace is n o t any self-evident fact. Another reason is that our young generation - surely not as the only group of people - often tends to think that an ordinary person without political power cannot do much to contribute to peaceful development. What worries us educators is whether we are able to make every child and young person understand the significance of activities based on wide participation, and the fact that it is not enough to love peace, that an individual must be active, feel his personal responsibility."

Tünde Hidy mentioned as the main aims of Hungarian peace education

> "1. to make people aware of the significance of work for peace, irrespective of the fact that there are political and economic circles that consider the arms race a good business, and
>
> 2. to disseminate, in connection with educational activities, information of the work and objectives of various peace movements of the world, with focus on their significance."

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Justin Vitiello:

> "The responsibility of every one of us is both personal and collective. It is a lifelong struggle to create a new world where all our human and natural resources, never again exploited by the powerful in their own interests, must be shared in new global relationships based on sacrifice, humility, and the courageous love of justice on this earth and of all its creatures who participate, here and now, to live peace."

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Robert B e l l challenged the present Way of Life in many countries during general discussion on group work with his comment on the war over the Falkland Islands:

"The British delegation to Meeting in Finland is in a peculiarly strong position to comment on issues of war and peace because I believe ours is the only country represented at the conference that has actually been at war during recent weeks.

Delegates should take careful notice of our experiences during the war over the Falkland Islands and realize in particular that any campaign for peace should not concern itself exclusively with making people aware of the dangers of a nuclear holocaust.

During this recent war a number of opinion polls were taken both in Britain and in Argentina. In Argentina well over 90 % of the population were in favour of the war and in Britain over 80 % consistently supported the government's action. The war was supported by leaders of all parties in parliament, including the Labour Party, a party now committed to unilateral nuclear disarmament. The leaders believed that limited military action was justified as a reply to aggression by a government they regarded as fascist. Moreover they had in this the support of the United Nations Security Council.

There was, in fact, great enthusiasm for British military successes. The rhetoric used was not produced by war-mongers or arms manufacturers. It was drawn from Shakespeare and from the films of the last thirty years that celebrate the military powers shown in the anti-fascist war against Hitler.

The Falkland war reminds us that hundreds of people can still get killed in wars without a single atomic weapon being used. We must distinguish between being against nuclear weapons and being truly pacifist. Many people are willing to be the former. Not many in any of our countries want to be the latter. Indeed, they still consider it dishonourable.

We had the sobbing sighs of Argentine and British mothers on our television screens saying that they were willing to sacrifice their soldier sons in a just cause. Nuclear warfare may be feared and unpopular, patriotic, limited war is not.

Those who believe that giving women, especially mothers, more political power will help eliminate wars should remember that we were led in this war by a mother. This is a human - not a male problem."

P A R T F I V E

ALTERNATIVE WAYS OF LIFE

Hilkka P i e t i l ä , Secretary-General of the Finnish United Nations Association, had chosen as her theme

New Way of Life -- for whom and why?

Hilkka Pietilä started her lecture with the question why the Way of Life in the rich countries should be changed and identified both global and individual reasons for such a change.

Global reasons:

- the fact that natural resources are limited
- 1/4 of the world's population consumes 80 % of global consumption annually
- enormous inequality in consumption (1:40)
- the lavish, polluting, corrupt materialistic life style /mode of production is damaging people all the time

Individual reasons:

- the whole value system is distorted; material things are not the only ones that should matter
- man has been made an instrument in production amd consumption
- splittered life, splittered personalities
- decentralization means - from the viewpoint of man - bringing together something that has fallen to pieces
- alienation, disagreeable work, absence of purpose in one's life

As the main objectives of a change of the Way of Life in the rich countries Hilkka Pietilä mentioned the following:

- to put an end to lavish and useless consumption
- to increase one's control of one's own life
- to relearn the significance of humanity; conscientization of humanity in oneself gives strength and purpose in life and conscientization of humanity in other people helps one create a basis for the development of human relations, for community life
- to change the direction and nature of development in one's own country (public consumption/power structures)
- to promote a more just world, to promote human survival,

In her lecture Hilkka Pietilä analyzed in more detail the question

How much is enough?

"Who has the right to decide how much is enough? Why is it so that for some very little is quite enough and for some others nothing seems to suffice?

Since a human being is irreducible, indivisible, neither can his/her needs - material and nonmaterial - be separated from each other. In any given situation when needs are being satisfied, different needs are linked together, material and nonmaterial needs are intertwined.

The smartest trick of advertising is to offer goods for nonmaterial needs, i.e. to transform the nonmaterial needs to material ones. It sells happy human relations, prestige, joy and richness of life. Since these things are not available for money, we go on buying goods - and we do not become happy. We just go on running after the ignis fatuus.

A major part of consumption consists today of efforts to satisfy nonmaterial hunger with material goods. One takes vodka for anxiety, another buys a dress or shoes for frustration, a third goes to a book shop and a fourth to a pornomovie. The need of the status goods is inversely proportional to self-esteem and self-confidence. The smaller the man, the bigger the car.

If we study the satisfaction of the essential material needs - food, clothing, housing,health, education and energy - one by one - we always find the nonmaterial factors, mental and social needs on the background whenever the consumption exceeds the measurable material need (see table 1). In the table qualitative things come into the picture already in the second column. For a human being it is not at all the same, how the needs are satisfied. Even the most primitive need, such as hunger, is satisfied mainly in situations where also other needs, social, aesthetic, pleasure, are involved.

However, since our commercial, materialistic culture doesn't recognize our need to become balanced, human beings provided

with confidence in ourselves, we are seduced to strengthen the material setting around us instead of building our inner selves. In order to convince ourselves of the importance and purpose of our lives we need material requisites - to make an impression on other people.

In order to protect our underdeveloped selves we have to display even more and hide ourselves behind the big setting. In order to avoid facing unhappy relations with our nearest ones we have to be on the move all the time. Stereos and other electronic gadgets fill the home with 'music' so that we need not even speak to anybody and they also help us forget the emptiness of our lives.

All this, however, means consumption of material goods. The less our nonmaterial needs are satisfied, the less our surrounding lets us grow as human beings, the more we consume -- and that is the purpose too. HOW LONG shall we allow them to make us dance according to this choreography?

No society will ever voluntarily accept a limitation of consumption by rationing. That kind of system would also require an enormous bureaucracy to implement and control it.

Helping people satisfy their real needs, nonmaterial as well as the material ones, and then balancing them little by little will automatically reduce their consumption. The experience of individual development and increasing self-confidence makes this process self-rewarding and continuous. Anyone can start this process in his/her own life, then propagating it to the others, forming a circle around oneself and become a display window of a better life style all together.

This is a way in which a popular movement can start and grow and, in the long run, create A CULTURAL REVOLUTION in society."

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"Simplify, simplify, simplify -
a man is rich in proportion
to the number of things he can
do without." (D.H. Thoreau)

T a b l e 1

How much is enough

Material needs.	How the need is satisfied?	Why overconsumed?	Nonmaterial needs
Food for hunger and physical needs (and water) of the body	How the food is produced, prepared and served, with whom and in what kind of milieu it is eaten	Greed, indulgence, habit loneliness, frustration, alienation, dissatisfaction	Need to be recognized, human dignity, self-esteem
Clothing for protection against cold and heat	Fitness, durability, individuality, aestheticity, fashionability	Fashion, vanity, need of attention, friends, sex or company, alienation	Human relations, identity, prestige, integration with the family and society
House for shelter, home, work and rest	House or apartment? Individual or standard? Home or boarding? Neigbours? Environment?	Manifestation of prestige, status, power	Need and opportunity to participate
Health for physical and mental wellbeing	Maintaining or recovering? Prevention or healing? Natural methods or medicins?	Indulgence, laziness, unhealthy lifestyle, self-destruction, mental and social problems	Freedom of communication, thought and religion
Education for knowledge, tradition habits, skills and values	Knowledge or understanding? Split or comprehensive? Degree or wisdom? Learning or teaching?	Search for status or power, degrees; imposed demands, meritocracy	Need to feel ones life and work meaningful, to be the subject in one's life
Energy for light, heat , power	Clean or polluting? Renewable or not?	Fetishism, advertising, escapism, fear of oneself and others, mental problems (cars, stereos and other electronic gadgets etc.)	

P A R T S I X

CONCLUSION

"The participants of this seminar have been a group of specialists in education which has been able to create a fascinating and inspiring process of mutual exchange of experiences and ideas producing deep feelings of friendship between people", said Reijo K a u p p i l a , a Board Member of the Association of Finnish Adult Education Organizations, when closing the seminar. He expressed the wish that the profound discussions on the Quality of Life could in the future be turned to practical applications and emphasized the significance of work for peace education in the present situation.

As a practical result of its work the seminar gave seven Recommendations concerning the strengthening of the work of the Adult Education and Peace Network which was established by the participants of the corresponding seminar a year ago (see page40).
The Recommendations that were unanimously adopted were the result of the work in groups:
the seminar spent a great deal of its time in group discussion and the Recommendations were the result of the work of one of the six groups.

The themes discussed by the groups were:

- Work in Production and the Quality of Life
- Family and Neighbourhood as Components of the Quality of Life
- Leisure Time as a Component of the Quality of Life
- Social Activities and the Quality of Life
- Peace as a Way of Life; Peace Symposium 1983
- a theme chosen by the group (this group chose the Work of the Adult Education and Peace Network as its theme and produced the draft of the Recommendations adopted by the seminar later.

Results of group work

Of the six groups five gave a written group report at

the end of the seminar. On the basis of general discussion on group work and material produced by the groups it seems that the participants considered work in small, international groups extremely significant and rewarding a s s u c h . Though more time than ever before in the Meeting in Finland seminars history was spent in group work, a great number of participants evidently would have liked to spend even more. It seems that this change is connected with the increased concern among adult educators about the serious world situation, combined with an increasing and on individual level strongly experienced willingness to go from words to action so to say, i.e. to find together concrete measures and common principles for educational work promoting peace. This conference demonstrated more internationally felt solidarity among adult educators than perhaps any Meeting in Finland since the detente years of the mid seventies, as well as an awareness of the significance of adult education in attempts to solve the serious problems of our time.

Several groups reported on difficulties in defining such terms as the Quality of Life, work etc. In the following some results of actual work:

GROUP I listed some of the characteristics of working day, paid work which may increase the Quality of Life both for the individual worker and for society in general:

1. "Work may be (should be?) a pleasant and constructive way of passing the time and can guarantee financial and physical security.
2. It can earn money for other worthwhile personal objectives, can increase personal social status or earn praise.
3. It can improve and develop the national economy, enrich the cultural achievement of the community and help others on an individual basis.
4. It can produce work of enduring and satisfying quality.

The theme of the group was "Work in Production and the Quality of Life" and it did not only find it difficult to define the concept of work but stated also: "...there was the ever present question of whether work is good and necessary in itself or whether the aim of society should be the eventual elimination of all work, at least of a compulsory nature."

GROUP II that discussed family and neighbourhood as components of the Quality of Life did not find agreement in defining the Quality of Life concept itself: some members considered the Quality of Life an instrument,"a means to developing the new man" and some others an end in itself. Thus it turned out to be difficult to define a good quality of family life as well and the group arrived at suggesting some typologies that can be used in analyzing the quality of family life: family life can thus be analyzed in terms of how the family can help meet the needs that are
cultural emotional spiritual
social intellectual physical .
or in terms of how the family can fulfil the functions of being, having, caring and loving.

The group also identified some criteria of quality of family life:

"1. Self-conscious reflection by the family together on what it is and what it can be.

2. Participatory democratic processes and practices within family life

3. The absence of physical, psychological and structural violence (or stated positively: the promotion for all family members of both social and individual human development."

The group further enlisted some special human needs the family can fulfil and areas where the family has an important role in determining the Quality of Life.

GROUP IV discussed social activities and the Quality of Life. This group was composed of people from 6 countries (Austria, GFR, GDR, Netherlands, Poland and Finland)and was,undoubtedly, the most enthusiastically discussing group of the seminar spending even several evenings together in "open and critical" discussions, as the group leader Werner Engfer states in the final report of the group. Besides, this group used almost half a day to practice songs and folk dances of each other's countries,to be sung together in the last evening of the seminar at farewell party - i.e. they took time to "meet" each other and each other's cultures as Rauni Turkia recommended in her lecture (see pp 7 - 8).

As a result,the group reached in its discussions the level of work for peace (point one in the group report) and expressed at the end of the report its full awareness of the responsibility of adult educators in work for peace and for a more reasonable Way of Life. "We do believe, as stated many times at this meeting, that peace really is a Way of Life" this group ends its report.

On page 39 there is a summary of the report made by GROUP V, which in fact produced quite a detailed proposal of the aims, organization, working forms, potential participants etc. of the PEACE SYMPOSIUM to be held next year. The main idea "How to prepare for Peace " was derived from Svyatoslav Belza's ideas (see pp 6 - 7).

The Recommendations that were unanimously adopted by the seminar are in fact the group report of the GROUP VI and are to be found on pages 40 - 41.

MEETING IN FINLAND - 82 g r o u p w o r k

Report of the fifth group (summary)

"A plan for a

PEACE SYMPOSIUM 1983: To Prepare for Peace

Theme:
Developing collectively means of production to create conditions for local and global peace - creating conditions for peace

Main items: means of production
a) cultural(art, drama, music, poetry)
b) educational & communicative
c) structural (political, economic, social)

Aims:
1) Practical tasks pointing to the next step towards peace.
b) During conference, national exhibits of material for peace education.

Structure:
1) Self-selected groups to be chosen before as related to specific topics or areas of competence of the resource persons and to allow participants to prepare the topics ahead of time.
2) Emphasis on round tables and small groups
3) More free time for group work and informal contact (which may improve the quality of thinking)
4) A few lectures (resource persons, catalysts, animateurs)
5) Wherever possible, distribute lectures beforehand (in English)

Participants:
1) Adult educators from East, West, North and South (especially South, if possible)
2) Resource persons from areas of competence related to adult education (peace research, art, media, science etc.).

Hopes:
1) That the Association of Finnish Adult Education Organizations be adequately staffed to organize such an important symposium.
2) That members of the Adult Education and Peace Network and Finnish adult education and peace organizations help the AFAEO arrange the symposium."

More detailed notes of the group available at the AFAEO address. The AFAEO will arrange the Peace Symposium for about 100 participants on June 13 – 18, 1983 as the next Meeting in Finland seminar.
Further proposals and ideas concerning the symposium are welcome.

MEETING IN FINLAND - 82

R E C O M M E N D A T I O N S

for strengthening the Adult Education and Peace Network

1. That the International Council for Adult Education (ICAE) at its October Conference in Paris initiate a peace education program beginning in 1983, utilizing the global network it has already established for that purpose.

2. That as a means to implement this proposal the ICAE establish and fund one full time staff person, with the necessary secretarial assistance, to be located in Helsinki at the offices of the Association of Finnish Adult Education Organizations (AFAEO).

3. That, in order to facilitate such a program, the following Task Groups be set up:

Group 1: To identify areas and content for peace education acceptable to East and West, North and South keeping in mind those common areas already identified by Unesco (Educational Content).

Group 2: To collect peace education materials and to identify Centres or Institutes which produce materials suitable for us on the Network (Educational Materials).

Group 3: To develop longer range multi-media approaches involving collaboration across national boundaries (Multi-Media Approaches).

Group 4: To identify suitable international initiatives which can be taken by the ICAE by means of the Network (International Initiatives).
Examples of such initiatives are: 1) twinning cities involved in a common program of peace education carried out by members of the Network,
2) adult eeucation courses or seminars based on the UN studies on disarmament and development using the popularized book on these studies, "Safe & Sound", as a source material,
3) developing a global view of the nature of peace education growing out the work of local study groups.

Group 5: To seek funding for the proposed program from adult education and other nongovernmental sources, from governments and the United Nations and its specialized agencies (Funding).

4. That the secretariat of the ICAE be asked to formulate a budget for the proposed peace education program which might include the following items:
1) An amount of US $ 40 000 for a full time staff person and for secretarial assistance to be located in Helsinki.
2) An amount of at least US $ 5 000 to facilitate the work of the Task Groups.

3) A variable amount of funding for the production, translation, distribution and correction of suitable materials, ranging from US $ 5 000 upwards depending on the number of countries involved, number of languages used etc.

4) A matching formula for raising funds involving adult education associations and other NGOs, the ICAE, governments and the UN.

5. That, to facilitate implementing such a program, the following time table of events be recommended to the ICAE:

Oct. 1, 1982: Initial reports from Task Groups received in Helsinki (AFAEO) and incorporated into recommendations to the ICAE and its October Conference in Paris.

Oct. 31, 1982: Decisions taken by ICAE re these recommendations.

January through June 1983: Initiation of ICAE peace education program (assuming positive decision taken in Paris).

July - Aug. 1983: Evaluation of programs in individual countries. Holding of peace symposium or other meeting in Finland to assess program and plan future steps.

6. That the appropriate United Nations agencies and departments be informed of decisions taken by the ICAE and that these agencies and departments be invited to collaborate actively in the implementation of the program.

7. That there be further definition of structure, organization, and functions of the Adult Education and Peace Network established by the Meeting in Finland-81 and approved by the ICAE. The following points might be incorporated in this definition:

1) Membership in the Network can be both individual and organizational, without involving financial responsibility.

2) There can be several members of the Network per country. If so, a "chief contact" or coordinator for each country with multiple members be identified.

3) The tasks of the coordinators of the Network be:

a) to provide information to the Network,
b) to pass along information from the Network to adult education groups in home country,
c) to help carry out the peace education program implemented by the ICAE.

4. Notwithstanding the international emphasis of the Network, as much local activity and involvement should be generated as possible, to nourish the national and global relationships developed by the Network.

Murikka August 21, 1982
Meeting in Finland-s 82
Participants

The Meeting in Finland - 82 seminar was arranged by the Association of Finnish Adult Education Organizations. The 60 participants from 15 countries adopted the recommendations unanimously.

Task Groups mentioned in recommendation 3 were set up by the participants. Chairmen of the groups are: Oktai Abdoullaev (educational content), Piet Dijkstra (educational materials), Michael Moore (multi-media approaches), Pieter Bergen (international initiatives) and Murray Thomson (funding).

MEETING IN FINLAND - 82 Appendix 1

Murikka Folk High School, August 16 - 21, 1982

THE QUALITY OF LIFE AND ADULT EDUCATION

Aims of the seminar:
to discuss the concept of the Quality of Life and factors influencing it and the question how adult education can be utilized to improve the Quality of Life.

P R O G R A M M E

Sunday August 15	
18.00	Bus from Helsinki to Murikka
Monday August 16	WHAT IS THE QUALITY OF LIFE?
9.30	Opening of the seminar Greetings: Ministry of Education of Finland Olavi Alkio Znanie Society Ivan Melnikov International Council for Adult Education Piet Dijkstra
10.00	Introduction to Murikka Principal Jukka Gustafsson
10.30	The Quality of Life Professor Matti Sarmela, University of Helsinki
13.00	Researcher Marja Järvelä-Hartikainen, University of Tampere
15.00	Discussion in groups begins
19.00	Peace evening in the auditorium, party given by the Murikka Folk High School
Tuesday August 17	CULTURE AS A FACTOR FORMING THE WAY OF LIFE
9.00	Culture and the Way of Life Counsellor of Development Co-operation Rauni Turkia, Ministry for Foreign Affairs of Finland Teacher at Open University Michael Moore, Great Britain
13.00	Discussion in groups
18.00	Sauna
20.00	Cultural program folk dances: Folk Dance Group of Kanta-Häme Youth Society poetry: a group of learners from Pirkkala Adult Education Centre
Wednesday August 18	LEARNING AS A WAY OF LIFE
9.00	On the Significance of Learning Minister of Culture and Science of Finland Kaarina Suonio As representative of the Soviet Znanie Society Ivan Melnikov Reflections on Adult Education and Quality of Life in Developing Countries As representative of Unesco Heimo Mäntynen

13.00	Discussion in groups
15.00	General discussion on the basis of group work
19.00	Experiences from the East and West
	As representative of the Soviet Znanie Society Svyatoslav Belza As representative of the Polish TWP Wieslaw Jedrzycki As representative of the URANIA Society /GDR Werner Engfer Paz Buttedahl, Canada John Niemi, USA
Thursday August 19	PEACE AS A WAY OF LIFE
9.00	Peace is a Way of Life Secretary-General of the AFAEO Helena Kekkonen, As representative of the Hungarian TIT Tünde Hidy
13.00	Excursion to Tampere
Friday August 20	ALTERNATIVE WAYS OF LIFE
9.00	New Ways of Life Secretary-General of the Finnish United Nations Association Hilkka Pietilä As representative of the Danish association Dansk Folkeoplysnings Samråd Kirsten Andersen
13.00	Discussion in groups
19.00	Introduction to Finnish Arts : dance Chairman of the Finnish Union of Dance Artists Doris Laine MOBITA Dance Group
	Farewell party
Saturday August 21	CONCLUSION
9.00	Final discussion Conclusion
12.00	Bus from Murikka to Helsinki

Secretary-General	Helena Kekkonen
Secretariat	Kirsi Kauranen Maija Peltokangas Sari Virtanen
Rapporteur	Leena Fogelholm
Interpreters	Esko Laaksonen Lydia Lundström Vappu Mehto Lasse Siren

Arranging organization

ASSOCIATION OF FINNISH ADULT EDUCATION ORGANIZATIONS (AFAEO)

MEETING IN FINLAND - 82 Appendix 2

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